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The Protestant Review

Volume XXXIII, Number 6
June, 1916

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The Protestant Review

A MONTHLY MAGAZINE

Published by

CHRIST'S MISSION

EVANGELICAL—NON-SECTARIAN.

Founded by the late, the Rev. James A. O'Connor, 1883.

MANUEL FERRANDO, Director and Editor.

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THE SCORN OF JOB

(Job 3: 19.)

"If I have eaten my morsel alone!"
The Patriarch spoke in scorn.
What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty Apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

"Even of those who have largest dower
Shall Heaven require the more";
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread"—
Yet we eat our morsel alone.

"Freely as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?

—The Bishop of Derry and Raphoe in Church Missionary Intelligencer.

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.)

Vol. XXXIII JUNE, 1916 No. 6

EDITORIAL NOTES

THE HOLY SPIRIT, THE VICAR OF CHRIST

In previous editorials we have pointed out the special interest which has been shown by the ecclesiastical body in monopolizing all power and authority, and how, to this end, men have even gone so far as to corrupt the Word of God in order to make it conform to their purpose.

In studying the history of early heresies, the impression often received is that the Church of Rome was the custodian and defender of the true faith, and we read not infrequently, even in the works of Protestant authors, that, in spite of her unsupported claims and manifest errors, we still can regard Rome as the repository of our faith.

In this connection Mr. Buchanan, whose years of work upon old manuscripts entitles him to speak with authority, justly observes that whatever efforts Rome's apologists may have directed against the early heresies, her tampering with the text of Scripture shows what small regard she had for God and His Word. To this we may add that there is gross error in attributing to the Roman Church anything like a unity of faith. There is a great difference of dogmatic opinion between the pre-Nicene and post-Nicene Fathers, and, as St. Augustine observes, there is not one of the Fathers who has not introduced into Christianity some of his own pagan ideas. In the oldest recorded sayings of Origen he claims that Christianity is so broad and universal that it can embrace all forms of pagan philosophy.

The comparative study of the Vulgate and the older Western texts shows this very clearly. Let us take one important point as an example. The suppression of allusions to the Holy Spirit and His special work is apparent throughout the Vulgate

and the Greek version from which it was largely translated. There are two reasons which may account for this suppression. Either the translator, being himself a disciple of Origen and the Alexandrian School, did not believe in the personality of the Holy Spirit, but only in His "immanence," or the Church of Rome, had a special purpose in eliminating or obscuring those passages which deal with the special office of the Holy Spirit in order to claim that absolute authority was delegated to her directly by Jesus Christ. A careful study of the Vulgate with the Roman commentaries will show that every function of the Holy Spirit is subordinated to the Church, and that He is not represented as an independent active agent, but as a sort of Divine convenience, to be summoned at will by the pope and priesthood of the Church, and to be used by them exclusively.

It is wonderful to see in the old texts how, in contrast to the Vulgate, the direction of the Church is so clearly reserved to the Lord Jesus Himself through the action of the Holy Spirit. There is no mention of any power delegated to the Church.

In the old Spanish text, John 14: 27, we read: "My peace by the Holy Spirit I give unto you." In the Vulgate the words, "by the Holy Spirit," are omitted, and as the text reads, the Church assumes to be the dispenser of peace through the confession of sins and the absolution of the priest.

In 1 Corinthians 3: 11 we read: "Other foundation can none lay, except that which is laid by the Holy Spirit." The Vulgate, omitting "the Holy Spirit," makes the Church the foundation of the work of Christ, the only interpreter of the faith.

In John, again, we read: "No man can come unto Me except the Father draw him," while in the old Irish text it reads, "No man can come unto Me except the Father *and the Holy Spirit* draw him." "Whose soever sins ye remit, they are remitted, and whose soever sins ye retain, they are retained." This indicates unquestionably a power given to the Church, and the only difference of opinion among commentators is found in the fact that Romanists claim the power to forgive sins was delegated directly by Christ to His Apostles, and through them to their successors, the priesthood. On this assumption is built up the system of confession and absolution as practised in the Roman Church. The Protestant commentators, on the other hand, claim that the

power of remitting or retaining sins was given only to the whole Church in council, and was to be exercised only upon the rarest and most solemn occasions.

Now, let us see who Christ really meant should have this power, according to the oldest form we now have of this text. The Irish Latin text says: "Whose soever sins ye shall remit, it is the Holy Spirit that shall remit them, and whose soever sins ye shall retain, it is the Holy Spirit that shall retain them." In other words, the only Vicar of Jesus Christ upon earth is the Holy Spirit, and He alone can absolve the sinner in the sight of God.

Thus there can be no outward and visible centralized power in the true Church of Christ. We have seen that Peter is not the rock upon which the Church was to be built, but that upon the rock of Peter's confession that Christ is the Son of the living God the Holy Spirit was to build His disciples, not as a corporate body, but as individual, living souls. Another text brings out this truth in a marvelous way. We read in our English Bible: "If a man love Me he will keep My Word, and My Father will love him, and we will come unto him and make our abode with him." But the Irish text says: "We will come to him, and *the Holy Spirit will make with him a dwelling place.*" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" is the question St. Paul asks of the Corinthians. Here each one of the true believers in Christ becomes a temple in himself, and this temple is occupied as a dwelling-place by the Holy Spirit, who, it is promised, shall teach him and lead him into all truth. And the Holy Spirit not only teaches but uses the disciple as his instrument. In the Irish text St. Paul says: "It pleased God to reveal His Son in me *that the Holy Spirit* (not *I*, as in the Vulgate) *might preach Him among the nations.*" (Gal. 1: 16.) Paul is merely the mouthpiece, then, of the Holy Spirit, and this is in conformity with that saying of Jesus which, in the form we have it, reads: "He (the Holy Spirit) shall teach you all things"; but which, according to the Old Western text is: *"He will teach all of you."*

What a wonderful and different meaning! He will not choose a few among you and teach and instruct them so that they may have the "divine right" of dominion over their brethren, but—

He shall teach every one of you the things pertaining to the true Kingdom of God, the Kingdom of the Spirit.

Let us seek, therefore, not absolution from a priest nor even a papal benediction, but to be taught by the Holy Spirit.

One more beautiful saying about the Holy Spirit. In our Bible, in the apocalyptic vision of the New Jerusalem, we read: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; *and they shall reign forever and ever.*" In the old Western text we have this instead: "For the Lord God giveth them light. *And the Holy Spirit of Love shall dwell with them forever and ever.*" Here is no suggestion of dominion and power over others, but only the pure and exalted ideal of perfect, unhindered union with the very Spirit of Love, which is the Spirit of God.

A WELL-DESERVED REWARD

The Catholics, after managing to get around Rockefeller and extracting from him a contribution of $25,000 for the building of a Catholic church, paid him some flattering compliments, and the "Western Watchman" for April 13th appears to have even entertained the hope that he might become a Catholic. It says:

"We hope that Mr. Rockefeller's contribution to build a Catholic church among the Colorado miners will be a means of light to his mind."

But it seems that afterward Rockefeller promised to build a Protestant church also. This was more than the Catholics could endure, and the same paper, in its issue of April 20th, returns thanks to their benefactor in the following manner:

"It is to laugh—young Rockefeller proposing Christian ideals to a crowd of Sunday-school children. He would explain, no doubt, that 'thou shalt not steal' refers only to the vulgar taking of another's goods, not their one-sided transfer by the scientific methods of big business."

Does not the moral law prescribing the return of stolen goods apply to the priest? Why do they not give back the $25,000 if they consider it tainted money?

As to rich Protestants, when will they learn not to hand out their money to an organization which, after extracting from them everything it can, will for thanks put them to scorn?

WHY ROMAN CATHOLICS GO TO MARY RATHER THAN TO JESUS

The "Western Watchman" for April 20, 1916, publishes the following from the pen of the Jesuit Father A. Dignam, who is supposed to know more than any one else in his order:

"BEHOLD THY MOTHER!"

One of the sweetest graces our Lord gave us was at the close of His life, when, in the person of St. John, He made His mother ours—she who had stood by the cross and willed the death of her Son because it was God's will. God's interest and hers were one. After the long training of the thirty years she had lived with Jesus she had no self left. Imagine what it must have been to have lived with and watched our Lord for thirty years—how she had imbibed His spirit; and when the time of parting came, as we look into those two human faces and human hearts, we understand that God does not want our human hearts to be crushed but sanctified.

And what has Mary done for us? She has loved us, taken joy in us, and interest in our work. From our very birth she has had her arms around us. What have we done for her? Can we look up and say sincerely, "Yes, I have done something for her in my life; I have always been glad to do or say whatever could promote her honor"? Still, with all this we have many times given her pain. But there is this about wrongs done to Mary—we may have pained her, but have never made her angry. God created her without anger. She is the reproduction of His kindness, His mercy, His love, His compassion, but not of His justice. Even with the cruel executioners she was not angry; and when we do things that would make another mother angry, the pain we cause her turns her eyes in pity to our Lord with a prayer for us.—Rev. A. Dignam, S. J.

Father Dignam knows everything so well that he even disdains to give a reason to such ignorant inquirers as may demand of him proofs for his statements. But I should feel very much obliged if he would make an exception in my favor and condescend to explain something which used to puzzle me greatly, and for which I have never found any satisfactory explanation.

If it is true, as the Church teaches, that Jesus gave us His mother, why did He give her to us through John and not through Peter? Was not Peter, the pope, His Vicar on earth?

If Father Dignam should answer that it is because St. John

was a virgin, and Jesus committed His mother to this disciple's care out of respect for her purity, and that Father Dignam knows this to be so because St. Bonaventura and others have said so, I should still wonder why John was not made pope instead of Peter. It may be, judging from the lives of some of Peter's successors, that it was the purity of John which unfitted him for the papacy.

But the most important point here, and what I consider the most subtly erroneous, is the doctrinal point involved. The theological doctrine is that God made Mary absolutely perfect and impeccable. As the attentive reader may have noticed, God is said to have endowed her with all His perfections and to have created her incapable of anger. So, as anger or wrath is a passion and not a perfection, it follows that Mary must be more perfect than God, because she has not anger. The sinner has offended God the Father and God the Son by transgressing the law of the one and crucifying the other, so they are filled with anger against him, and are waiting for the moment of vengeance to arrive. St. Alphonsus Liguori says that, were it not for Mary, God would have destroyed the world long, long ago, and I have seen pictures in convents and churches representing God with a face full of wrath and a thunderbolt in His hand upraised to smite mankind, while the Virgin kneels before Him, beseeching Him to spare the world a little longer. We might further illustrate this from the "Glories of Mary" and other pious books.

All the love and tenderness of the Saviour, all His forgiveness and compassion are attributed to her, and the sinner is taught that only for love of her and through her intercession can access to God be found. This is why Catholics cling to Mary rather than to Jesus. They are taught they have nothing to fear from her, but that she is warding off the just wrath of her Son and the Father's vengeance.

The Boston "Pilot" recently printed a report of an address by John A. Brett, of Roxbury, President of the Catholic Alumni Sodality, in which Brett said:

"We cannot allow ourselves to be attacked. We must not merely silently disapprove, but we must always take part in some way or another in the movements aggressively."

Then came the Haverhill riots. The same Boston "Pilot" also printed this item:

"The Catholic Church is the very embodiment of the old golden rule. As she loves all and persecutes none because of creed, so she expects the same breadth of consideration toward her on the part of non-Catholics."

And then came Haverhill.

THE TRUTH CONCERNING ROME AND DIVORCE

Every one who wishes to know the truth about Rome and divorce should join our TRUTH AND FREEDOM ASSOCIATION.

I am preparing to issue the first pamphlet, in which this subject will be fully treated.

You will not find this information anywhere else. You cannot get it from the priests, because they are ignorant of it. Nor from the bishops, because they have to depend, not on precedent, but on the decision of Rome in every individual case. You could get no correct idea from books, even if they were accessible to you (which they are not), because the laws of Rome are one thing and their application another.

I have had dealings with the Rota, and can speak from personal knowledge, and I am ready to give you the benefit of it.

Information concerning the Truth and Freedom Association and its aims will be gladly furnished to any one who desires it. Write to Bishop Manuel Ferrando, Mountain Lakes, N. J.

ROMANISM IN MEXICO

BY E. T. WESTRUP.

The buildings of a country point to the character and the tendencies of the people, who were the builders. That is especially true of the Roman Catholic Church, as in her buildings in any country can be seen much of her aims and purposes toward the people of that country, and even much of the means put forth to carry out her plans and ambitions.

What solemn lessons do we learn from cathedrals and shrines in Old Mexico! They tell the story of subjugation of a whole race in the name of a better religion and a higher civilization. They speak of the unspeakable fraud of the people's conversion to Christianity, when the very same superstitions continue to be taught and fostered, and the very same attributes, and even vices, were left to the gods of the new faith. And this, they tell us was the Christian religion. Those buildings tell of the sad moral, intellectual and spiritual depression of an enslaved race, and of the consequent stupid short-sightedness that prevents them from seeing things spiritual and makes them childishly contented with the worship of poorly painted images and void and meaningless —for them, at least—ceremonies.

There are three things which any one may see in Catholic buildings in Mexico: (1) The massive masonry work of their structure, as if they were built to serve as fortresses in colonial times; (2) the magnificence of everything that is apparent, but not where its value need not be tested, and (3) the appeal which everything of worship makes to the bodily senses in order to subdue and win.

The process of erection of these buildings is very slow. An idea might be had of it through telling of a few concrete cases. In Montemorelos, Nuevo Leon, an orange-growing town of about 8,000 inhabitants, there is a building which has never reached to the point of getting an appropriate roof to it. The naked walls stand high and thick, exposed to the wind and rain, and they have stood that way for more than half a century. A grandmother two generations ago used to tell her grandchildren she clearly remembered the time when she herself, as a girl, had picked round boulders from the river-bed nearby to help fill up the foundation ditches and as her freewill offering for the erection of the build-

ing. There is only one more church building in the town, and it is so small that it does not meet the demand.

In Monterey there is the Church of Our Lady of El Roble (the oak-tree), whose building was begun about the middle of last century. It is not finished yet. In 1904, through an improvidence of the priests in charge in removing a supporting wall, the high dome which crowned the building collapsed. The occasion was seized by the priests, both to let the rumor afloat of a miraculous saving of the image of Our Lady, and to collect large sums of money for rebuilding the fallen dome. The dome has never been rebuilt.

The cathedral in Mexico City, which is the largest building of its kind possessed in America by the Roman Church, and a typical one, was begun at the consummation of the conquest in 1521, demolished and rebuilt in 1573, but not finished until 1667. The foundations were laid on the very site of the great Teocalli or temple of the Aztec god of war; its great supporting columns rest on the stone idols of the former Mexican religion, a thorough symbol of the foundations on which Mexican Romanism was laid.

As to magnificence, this building is most impressive. The rich metal balustrade surrounding the high altar, the choir and both large organs, makes it quite apparent. Its pictures have been painted by noted artists. Its architecture is lofty and blends happily together graceful features of divers styles. Only connoisseurs would detect the shocking mixture of ancient Ionic and Doric with the Churrigueresco style, which is one of the twisted creations of Spanish art in the eighteenth century. Only people who have visited numberless art galleries could understand that there are pictures, not only artistically worthless, but a blot on the religion of any thinking people.

But the appeal to the bodily senses is something fearful. One can see that, not only in the studiously prepared attitudes of priests while in service, and in the many well-arranged shades of light coming down from the arches above, as well as the subdued tones of the organ, but, most of all, in the innumerable images which are calculated to excite compassion in thoughtless and unspiritual people. Instead of making the Christian religion a lovable thing, and instead of presenting us the Christ in a manly attitude, which would excite our admiration and desire to imi-

tate him, Christianity is, in fact, made repulsive, and its Divine Founder appears as a man who undertook a job too big for Him, and then sorrowfully looks up to us, begging for a little sympathy. That is what Catholics, coming from other countries, have told me in a confidential way, and no wonder they lose their faith, for the very same impressions have made on me many of the images I have seen in shrines of all descriptions.

How often the manufacture of those images is left to be done by rude, ignorant Indians! They select soft, fibrous wood, not wholly dry, make of it a crucifix, figure and all; and no wonder in short time it shrinks and its appearance is something hideous. In the cathedral of Monterey I have seen a Christ on the Via Crucis carrying the cross, and a Mater Dolorosa. The last glimpse I caught of them was from a rather short distance, and, had I been a child, I might have cried for terror, such was the sacrilegious impression they made on me.

It is but natural for a religion thus practised not only to foster, but to engender, superstition. Therefore, legends of apparitions abound, and innumerable shrines are built to commemorate them, both with the consent of the Church of Rome and in opposition to her express orders.

As instances of the first class, we may cite the legends of Guadalupe, near Mexico City, and the Roble, of Monterey. The former is well known. The Virgin Mary appeared to Juan Diego on the summit of a hill while he was on some errand of mercy, and was recognized by him through her truly Aztec features. Why, she was entirely dark complexioned, like any young maid from his own tribe, wore her hair parted in two thick tresses, and was even dressed Indian fashion! Later on her image was miraculously printed on Juan Diego's *ayate,* or knapsack, made of a square of coarse fibre stuff. The *ayate* was taken to the bishop, and then it was decided that the Virgin should have a shrine on the top site of that hill and be revered as the patroness of all Mexican Catholics.

The second instance is similar, though less pretentious. A little shepherd girl was guarding her flock on the outskirts of Monterey when she saw a beautifully painted image of the Virgin underneath an oak-tree; and the painting spoke to her (I wonder how) and told her she should have a shrine built on the

site of that tree. The shepherdess notified the bishop, who quietly went and brought the image to the cathedral. But next day the image was missing, and word was brought that it was found under the oak-tree outside of town. The same little trick was gone over three or four times, until the stubborn bishop was convinced of the propriety of building the shrine where it is now.

Both stories are senseless and apt to catch only the imagination of a child. But they serve the purpose of the Church, *e. g.*, filling the coffers full of money.

Not only does the Church profit through these senseless superstitions, individuals or private companies also sometimes exploit the credulous people with some story like the above. The Virgin of El Chorro (the water-spout) has a grotto in the mountains near Hidalgo, Tamaulipas. Inside the cave the slight resemblance of a human form has been carved by the water out of the limestone forming the walls of the cave. All day long people come in and go out. The cave is all full of soot from the smoke of candles. Innumerable little trinkets are sold as possessing curative virtue. Near by is a spring whose water is the fit rival of that of Guadalupe's sulphurous well. Every day a large contribution-box is opened by the man in charge, and, in spite of the anathemas and opposition of the Church, it is found full of coins of all descriptions. There is a reason for the Church of Rome placing Our Lady of the Water-spout under the ban. You see, in Guadalupe, like in Lourdes, France, she controls the money proposition, while at El Chorro she is not even allowed to share the profits. All money goes to the rich owners of the estate where the cave is located. It is a private enterprise.

Monterey, Mex.

CATHOLIC MARRIAGE RULE BRINGS DIVORCE.

MACON, GA., Feb. 21.—On the ground that her husband deserted her when she refused to be remarried by a Catholic priest, Mrs. Edith Mae Boifeuillet, wife of Frank Boifeuillet, was granted a total divorce in the Bibb Superior Court.

Mrs. Boifeuillet swore on the stand that priests convinced her husband five months after the wedding that he was not properly married, and that the ceremony would have to be performed by the Catholic Church. She refused, and the separation followed. Boifeuillet entered no denial of the charges.

LETTER TO CARDINAL GIBBONS

L.

My dear Cardinal:

While preparing the material for the June number of this magazine, it occurred to me that the 7th of June will be the thirteenth anniversary of your elevation to the cardinalate.

I have no doubt that, owing to the circumstance of the coming elections, you will be the recipient of many congratulations on the part of a heterogeneous crop of politicians, differing in creed and associations, but all possessed of the same ambitions.

I will not congratulate you. I could not congratulate with sincerity one in your position, whom I pity from the bottom of my heart. But I will take this opportunity of laying before you some truths which, although distasteful to you amid the chorus of flattery, will prove before very long that I have always been your truest friend.

I have no doubt that in these days your mind will review the past history of your career, and that, in spite of time's perspective which diminishes the years that are gone, the future lying before you must still seem far shorter than the past. We are all going swiftly toward the end of our course, and, though a thick veil hides from us what is ahead, as the sum of the past stages increases, the conviction is forced upon us that the road we have to travel is shorter every moment. How soon a halt will be called we know not.

Not being able to follow the flight of your imagination nor the brain-tracks of your memory, I cannot tell what scenes of the past will rise before your mind. But my own experience has taught me enough for me to feel competent to give you a friendly warning. The deceiver may present to you glowing pictures of the pomps and gilded honors which the Church so profusely bestows upon her princes. The floating vapors of the world's incense will enhance the charm of the scene, and you may even seem to hear the voice of the pope himself, saying, "Well done, good and faithful servant." But if you are able to free your mind of the false glamor, my dear Cardinal, long enough to reflect soberly on facts, do you think all this will suffice to pacify the con-

science of any true man when he finds himself face to face with his Maker?

Besides, when you come to think of it, could anything be more thorny than the roses which grow in the pope's garden? You must know only too well how dearly bought have been your dignity and station. You have paid for them with your divine birthright—even the liberty of the children of God, obtained for us at no less a price than the sacrifice of the blessed Lamb of God.

I pray for you, Cardinal, and sincerely wish that before you die you may realize how many millions of souls are following your guidance, who will ultimately accuse you before the throne of God of having misled them.

Every time I reread your book, "The Faith of Our Fathers," your terrible responsibility in this regard is more deeply impressed upon me. Sometimes I am inclined to think that when you wrote the book you may have been sincere. At that time you may have had no experience of the intrigues of the Vatican, and I am willing to suppose that many of your statements were prompted by faith in the Church such as is inbred in every Catholic, as well as by your gratitude for having been made a bishop. But whatever may have been your motives in writing the book, I fail to see any intrinsic merit in it. Its doctrines were fabricated in the Middle Ages, and you have merely dressed them up in modern style to make them more attractive. Indeed, it would be impossible for such a book to possess any originality, as it is merely an exposition of the doctrines of your Church, in which you are only at liberty to repeat what the Church, the councils and the Fathers have said, or what the Church in modern times has decided they *ought to have said!*

If I had picked up the book, without knowing who its author was, in reading it and judging as charitably as possible, I should have said that it must have been written by some poor missionary bishop, far, far away from Rome and ignorant of its intrigues. Perhaps I should not have been so very far wrong, as I know that, for political reasons, you were kept away from Rome as much as might be. Even at the last papal election an organ of the Vatican remarked: "A foreign Cardinal, who arrived too late for the election, on being informed that Cardinal de la Chiesa

had been elected pope, asked, 'Who is Cardinal de la Chiesa?' He must be a *very foreign* cardinal, indeed!"

You have in truth been a foreigner to the Vatican, yet, in all these years of experience since your elevation to the cardinalate, you must have learned enough of Vatican intrigue to see the Church in a different light. In justice to truth, as you now must see it, you ought to retract, in order to free your conscience of your great responsibility before God and man.

I am forced to the conclusion, Cardinal, that you wrote your book either to pave your way to the cardinalate, as I have heard some of your confrères declare, or else, if you did write it in good faith, you have since profited so much by the lessons received from Rome that you have become a shrewd politician, and so unscrupulous as even to take advantage of your own former guilelessness. In any case, no one can deny that your book has proved a success from a business point of view, as it has run through many editions, and hundreds of thousands of copies have been sold.

I wish to recall to your mind a paragraph or two of your book in proof of what I say.

You say to your readers in the Introduction: "Consider what you lose and what you gain in embracing the Catholic religion. Your loss is nothing in comparison with your gain. You do not surrender your manhood or your dignity or independence or reasoning powers. You give up none of those revealed truths which you may possess already. The only restraint imposed upon you is the restraint of the Gospel, and to this you will not reasonably object."

This whole paragraph is so absolutely untrue that it is very hard for me not to imagine you laughing in your sleeve when you wrote it. Either you were incredibly ignorant of your own Church, or you believed you were writing for the most blinded and ignorant of readers. You cannot, you *dare* not deny, now, that the exact opposite of this statement of yours is the actual truth.

Absolute surrender of manhood, reasoning powers and personal freedom are the essential requisites for becoming a good Catholic. And in this respect it does not matter whether a man be a peasant or a cardinal. The same bonds which bind the

peasant to the priest bind the priest to the bishop, the bishop to his superiors, and his superiors to the pope, or—to be more exact—to a *camarilla* of unscrupulous cardinal-politicians, to whom the pope himself is in reality more closely bound than the bishops are to him.

I am astounded at your daring in making such a statement as the above, which is in direct contradiction to the whole history of your Church, religious as well as political, and to the express declarations of all the popes from the time of Hildebrand up to Leo XIII., who was the reigning pope at the time of your writing, and who just about that time issued his famous Encyclical *Diuturnum illud,* condemning all individual as well as governmental liberties. How can you say that your Church does not require the surrender of all that a true and unenslaved conscience holds dear, when your very book is a proof of the contrary? Were *you* independent? Did *you* use your reasoning powers? You know that the doctrines you teach do not belong to you. They are the conceptions of men, living in different ages, adapted, interpreted and applied by "the Church"—that is to say, a few of the Vatican hierarchy. Even supposing you should maintain that you yourself believe these doctrines, you can give me no better argument in their support than this: "The Church and the Fathers have said so." If you have been indeed a faithful son of the Church all these years, you have never dared to reason for yourself concerning her doctrines. That was the extent of my independence in the beginning, and of the independence of every true Catholic who can in no way better merit the pope's favor than by blind self-surrender and abject submission. Reasoning power? One might as well have none! Dignity, manhood—empty words, robbed of their true meaning—what meaning can they have, where freedom does not exist, and where the sensitive spirit is weighed down by heavy burdens and "grievous to be borne"?

You go on to say: "You will give up none of those revealed truths which you may possess already." This shows that your purpose in writing the book was not to enlighten or instruct Catholics, to whose intelligence it was useless to appeal, nor did you address yourself to those who were outside the pale of any religion. The latter are in the minority, and, as a Jesuit Father

once told me, they are really a "necessary evil," as the gilded pomps of your Church will fail to attract if they have not atheism to serve as a contrast and as an enemy to combat. This is one of the secrets of your Church's policy which has been proved successful in every age. She knows how to make the most of her enemies to win glory for herself, and in many cases her enemies are of her own fabrication, or else as imaginary as Don Quixote's windmill-giants. Take, for instance, the course of study in your seminaries, more particularly in convents. How are the minds of the students trained? They are taught polemics, and have to fight from the beginning of their course to the end—but to fight *chimeras,* not real difficulties. They are not allowed to read any prohibited books. But one of the fathers, their professors, will bring up a subject in class, let us suppose Protestantism. With every specious appearance of truthfulness he will make the most horrifying assertions as to its doctrines and practises, such as are well calculated to shock the religious feelings of the student and arouse his animosity against everything that bears the name of Protestant.

I was taught, for instance, in a treatise on "Conscience," that it is kept alive by the grace of God, and that if this grace is quenched, conscience dies. This is the first death, and, although there may be redemption possible before the second, or natural, death, the miraculous power of God is required to accomplish it. As a proof of this, the following example of Luther is given: Although he had had repeated admonitions from God to come back to the Church, he despised God's Fatherly love, and in consequence suffered the first death—the death of his conscience. One evening he was walking with his "concubine," and she, looking up at the sky, exclaimed, "What a beautiful night! How bright the stars are! How glorious Heaven must be!" to which Luther answered, "Catherine, those stars and that Heaven are not for you nor for me." "Martin," said she, "why not? Is it not possible for God to forgive us, still?" And he answered, sadly, "No, Catherine, because God is not a God of the dead, and this" (placing his hand on his heart), "my conscience, has already died!"

I learned, also, in the class, that the Holy Scriptures were mutilated by Luther, not only destroying their integrity, as by

taking out books and verses, but also altering their doctrines, and that he was so subtle that he even made use of commas and periods to destroy the true meaning of many passages, thus denying the Divinity of Christ, His resurrection, etc.

One of our professors also solemnly assured us that by special permission of the pope he had been to a Protestant meeting, and could testify that they worshiped the devil and sang hymns to him, of which he exhibited a most horrible specimen, purporting to have been written by Calvin. He added that at a certain point in the service all lights were extinguished and unspeakable orgies ensued. By means of such falsehoods as these, Spanish theological students of my time were imbued with an implacable hatred and horror of Protestantism.

I know positively that, following this same policy, the most rabid articles published in the Nihilist and Anarchist papers of Russia, Germany and England were written by Jesuits, with the sanction or blessing of Leo XIII., and even at the time when I left the Church it was thought that these articles, together with the personal influence of the Jesuits in disguise, exciting the imagination of people as well as rulers, did more to bring about a degree of understanding between the Vatican and the Governments of Russia, Germany and England than anything else.

The great weapon of your Church is *fear,* Cardinal, and fear destroys true manhood and personality. In Russia, Germany and England Nihilism and Socialism were the foes of the throne. The policy of Rome was to exaggerate the danger to the throne from these enemies by revealing secrets which were in reality fabricated in the Jesuit houses, and then offering their assistance in defense of the crown. This is the explanation of the strange fact that Leo XIII. was the recipient of messages of regard and congratulation from such opposing Governments as those of Germany and Russia, as well as other European powers, and even Turkey.

In countries like Spain, where your Church practically controls the masses, whenever a liberal Government wants to pass some progressive law, which opposes in any way the Church's interests, the bishops at once threaten the party in power with a popular uprising.

Fear has been proven a good weapon even here in the United States.

I know that a great majority of the Knights of Columbus have no faith at all in your Church, and many of them have no religious belief of any kind. But they are *afraid* of the commercial boycott and of social ostracism, which an independent stand would surely bring upon them.

Our politicians and even our Presidents bow their heads to you, because they are *afraid* of losing the Catholic vote.

Ministers are wary about saying anything which might offend the Catholics, because they are *afraid* of losing popularity. Even in private houses religion must not be discussed where there is a Catholic cook or maid!

Does this look like true manhood, dignity or independence? Can Protestants be so foolish as to believe that if this side the threshold of your Church their liberties are already curtailed to such an extent, they are going to enjoy greater independence when they are actually within it?

Let them look about and see how every day your Church's actions are giving fresh proofs of the falsity of such a supposition. Your latest and boldest move is the suppression of free speech by mob violence. If this had been predicted not so very long ago, people would have scoffed at the idea, and yet every one who uses his *reasoning powers* may see that it is simply a repetition of your Church's progressive steps toward domination in other lands.

Not satisfied with hypocritically passing bills in Congress to restrict the liberty of the press and other liberties of free Americans, so as to pave the way for a time when a Catholic President shall be in power (and when that is once accomplished we may confidently expect to have an indefinite succession of Catholic Presidents)—not satisfied with all the controlling power you have already obtained in public affairs, you are so set upon having your own way that you are ready to take it by force. You do not want free speech, so your people are stirred up to violence, and by maltreating and even killing some who have dared to raise their voice against you, and by villifying others, you seek to intimidate your opponents and to bring about the time when, for the sake of peace, liberty must be sacrificed, and, to avoid

the scandals for which your Church alone is responsible, freedom of thought and speech will have to yield.

Is this the "restraint of the Gospel" which, according to you, is the only restraint imposed upon Catholics?

Would that I could make all the citizens of this so-called "free" country realize the *truth* concerning your Church before it is too late! MANUEL FERRANDO.

ROMAN CATHOLICISM IN THE ARGENTINE

BY E. T. STACEY.

Another idolatrous feast to the Virgin of the Valley has just passed. This time they would not permit me to have a table in the Central Square for the sale of Bibles as before, so I had to content myself by distributing tracts and Gospels. I had many opportunities of speaking with persons who had come for hundreds of miles on horseback to pay their vows to this idol-goddess.

Although this was supposed to be the feast for the poor, and although there is a great crisis prevailing throughout the country and poverty is very keen, yet I hear the priests received no less than $48,000 from the poor souls that fulfilled their vows. They have been doing all in their power lately to try to vindicate the supposed miracles of the Virgin of the Valley, and it is surprising how educated people can believe it.

Two schoolmistresses came to town the other week to pay their vows to the Virgin. They declared the Virgin had done a miracle in healing them, and, as they wished to show their devotion, they climbed a stone staircase of about 200 steps on their knees with a lighted candle in each hand, and as the Virgin is seated at the top they just prostrated themselves at its feet. Poor benighted souls! When will the light shine into their hearts?

The subtle priests make the people believe that this image has life and is now able to approve or disapprove of things around by the movement of her head. The poor souls have too much confidence in their spiritual guides to believe it is only moved by the pulling of a string or the pressing of a button.

THE WAYS OF ROME IN THE PHILIPPINES

BY ERWIN SCHULZ.*

It might be well to set before the readers of this paper how the Roman Catholic Church carries on business in the Philippine Islands, and to show them that this Church, when she is allowed to work without hindrance, is not so much a religious institution as a big society of priestly grafters, who play on the hearts of their idolatrous and, for the most part, grossly ignorant followers to extract the last *centavo* from their pockets.

Every Friday the streets of Manila are full of beggars, who visit the houses to get money. All these people are Romanists. There is perhaps not a single evangelical Christian in the islands who needs to go and beg his bread from door to door. If he really deserves help, his brethren, as true Christians, will lend him a helping hand. What does the Church of Rome do for these people? She permits them to go about the streets on the weekly abstinence day begging, in remembrance of the death of our Lord and Saviour on the cross of Calvary.

What does the Church do for the rest of the Filipinos? You often hear, in America, through Roman priests, how the churches in the Philippines are always filled. Did you ever inquire by what means they are filled? Here is one instance out of many.

The month of October, the month of the Most Holy Queen of the Rosary, is a real money harvest for the wily priests. Here is an abridged translation of an announcement of the wall of the Sta. Cruz Church in Manila:

A solemn novena will be celebrated by the parish of Sta. Cruz in honor of her most holy and merciful patroness, the Virgin of Pilar, with a jubilee of forty hours granted by His Holiness Pius VI. This solemn novena is paid for by certain devotees. It begins the 9th instant in the Church of Spain in memory of the glorious apparition of the mother of God on the shores of the river Ebro, and ends on the 17th instant with the procession of the Most Holy Sacrament from the church and back. Every day mass will be said at 8. In the afternoons there will be the rosary, chanted litany, sermons, prayers and praise, finishing all days with a farewell to the Virgin. On the 12th there will be general communion. At 10 o'clock mass will be said, which is paid for by a devotee. Note: Besides the plenary indulgence which will

*A converted Roman Catholic.

be gained by visiting the church during the days of the novena, partial indulgence will also be gained by assisting at other religious ceremonies during the novena.

Just read that!! Where does God, where does Christ, come in? You could as well put that announcement on the wall of a pagan temple in ancient Rome, where festivals were given in honor of some god.

For nine days the whole church within and without was illuminated by electric lights. Night and day Romanists flock in and out of the church. They pay their respects to the mother of God, who is represented to human eyes as a gorgeously dressed doll.

Around the church were booths in which games of chance were carried on on a big scale. The path to the church was lined with beggars saying their prayers to attract the attention of devotees who were going into the church. Men, women and children were selling wax candles from two to ten *centavos* each. Inside the church you saw the worshipers placing candles before various statues of the saints. Before nearly every image was a mass-boy extinguishing the candles. Great heaps of extinguished candles were seen in different parts of the church.

A monk was standing in the pulpit and firing away: "Freemasonry is a hellish concern. The heretical Protestants are leading the poor people into error. There is one mother who can help them; to her all true Filipino Catholics should pray. All must gather around her banner." Then you would hear the grand tribute to the glorious, most religious and highly educated Spain, whose natural daughter the Philippines are. The merciful Virgin would protect her children who stand firm in the faith. There was another loud wail of lamentation with the face turned toward the glittering doll. After this you would hear a long tirade on the duties of the Roman Catholics in following in the procession, which was to be an act of faith on which God would bestow His special blessing. There was another long scream in honor of the immaculate Virgin. The audience kneeling, the litany followed. "Mother of Our Creator," "Virgin of Virgins," "Cause of Our Joy," "Mystical Rose," "House of Gold," "Gate of Heaven," and so on. Throughout this performance the so-called most holy sacrament—that is, the wafer which they say is Christ Himself—

was exhibited. Then the choir sings some songs accompanied by an orchestra. The priest marches forward from the sacristy, followed by his attendants with candles, incense and holy water. The holy water he sprinkled on the congregation. Then followed the incensing of the altar and the veiling of the sacrament.

The procession a few days afterward, like everything else, was paid for by some devotees. While the writer was attending service in a Christian chapel the procession passed by. The wooden dolls and candles were accompanied by half a dozen bands. The procession stopped in front of the evangelical chapel, and the bands made as much noise as possible. It is said this same thing was done in other years. The true spirit of the Roman Church was here manifested.

The Filipinos, however, are growing weary of this sort of thing. Many Filipinos are seeking for a pure Scriptural religion minus all the sophistry, superstition and vanity of which they see so much. Many are finding Him whom they seek. They believe in Christ, and they love and serve Him.

Manila, P. I.

WHO ARE THE BIGOTS ?

The "Western Watchman," April 13th, publishes the following:

"It is pitiable to see Catholics with aspiration to break into society or politics sending their children elsewhere than to Catholic schools. By so doing they only spoil their chances of realizing their ambitions; for self-respecting non-Catholics cannot rate high disloyal Catholics. There is Marty Glynn, who would have made a much better run for re-election as Governor of New York, had he not tried to convince the public that his adherence to Catholic principles was in no sense uncompromising, that he could give unconditional approval to any system of education which might bear the name public irrespective of how unjust and un-American its character."

CENTRE-SHOTS AT CURRENT ISSUES

BY GEORGE P. RUTLEDGE.*

President Wilson made Mr. Tumulty (a Knight of Columbus) his private secretary, and the Catholic press tossed him a few little nosegays. He attended St. Patrick's Thanksgiving mass the first year he was in Washington, and the Catholic press presented him flowers in large bunches. He made Catholic appointments on the wholesale plan, and the Catholic press covered him completely over with blossoms of finest petal, gorgeous hue and richest perfume.

But President Wilson failed to attend St. Patrick's Thanksgiving mass the second year, and the Catholic press tossed a few small stones at him. He failed to attend St. Patrick's mass the third year, and the Catholic press hurled larger stones at him. He recognized Carranza, and the Catholic press began at once to raise hundred-ton boulders with mighty derricks and drop them down on his head—a performance continued to the present moment.

Every week the Catholic papers are exceedingly outspoken in their denunciation of the President, and their wrath becomes more and more sulphureous.

The "Western Watchman" is a fair sample of expressed Catholic hatred for Mr. Wilson. It brandishes three awful editorials over his political ambitions, two of which are each a column in length.

From the one entitled "Preparedness and Politics," we will quote a few statements that do not look very complimentary to us:

> Some there are who regard our negligence in the past as simply foolhardy, while others frankly confess that they see in the war no cause for alarm, but rather a vindication of our traditional policy.
>
> The administration, after considerable wavering, which seems to be its most striking characteristic, has cast its lot with the former, and the President in his last message laid before Congress what he regarded as a reasonable program of preparedness.
>
> It is in just such a crisis as this that Congress deserves the confidence of the public, and should be permitted to act without fear of political consequences.

*A converted Roman Catholic.

But our President seems to be of another mind, else why does he rush out, *a la* Roosevelt, to try the case on the public platform? Does he imagine that anything can be gained by this course? To our way of thinking, his conduct is pernicious. This is the "Bull Moose" theory; but it is not, nor ever was, the theory of the Democratic party.

In spite of his disavowal, we cannot but think that Mr. Wilson is playing politics. One year ago, when "preparedness" was not quite so popular as it is now, he assured the country that all was well. But when "Teddy" began to make a noise like a formidable candidate, he promptly executed a right-about face and began to see shadows of possible invasion, and sparks and conflagrations, and what not. From his Cleveland speech, one would imagine that the enemy were at the door. We strongly suspect, however, that the enemy against whom Mr. Wilson is preparing is none other than his one-time Secretary of State. The question of preparedness has unfortunately degenerated into a struggle for leadership between Mr. Wilson and Mr. Bryan.

This is the soup-and-fish course. The next, labeled "Who Are Liars?" is the main meal. Though not hungry, we will be polite enough to take a few bites:

The President, in an attempt at facetiousness, told a New York audience that he has found out what is going on in Mexico by hearing a sufficiently large number of liars talk about it, and that what he particularly objects to is very able men coming to him and lying to him. Unless the President is a fool, he knows the implication of the sweeping charge he makes. Catholic societies and Catholic leaders have been about the only ones to wait upon him to plead the cause of outraged Mexico and, incidentally, abused humanity. They, then, have wilfully misstated facts. The President, of course, doesn't say so in that many words, no more than he said in his message that German-Americans were those he had in mind when he spoke of treasonable conduct. To the indefiniteness of the coward our Chief Executive joins the effrontery of the fanatic.

The President thinks a thing; therefore, the thing must be just.

In the matter of Mexico the one-time head of a woman's college shows all the vindictiveness of a woman against his contradictors—the force of early antecedents, perhaps. The colossal arrogance of the man! He doesn't hesitate by innuendo to brand men like Father Tierney and Monsignor Kelley as liars because they thrust home some unwelcome facts, nor to impliedly state that the venerable Cardinal of Baltimore, the nation's grand old man,

is given to inventions because his eminence appraises Carranza for what he is—an outlaw.

The brazen impudence of the whole Wilson *régime* in the face of respectful Catholic representations reminds one of Organism raised to the 'nth power and then apotheosized.

If a fair minority of the people take the collegiate demagogue at his word and insist on his delivering the Mexican goods on the spot, how will he ever make good at the polls?

Quite an expansive editorial—one that spreads from "Dan to Beer-sheba and from the rivers to the ends of the earth." It insults women in general, seeks to arouse the animosity of German-Americans against the administration, slurs the President's Presbyterian blood and threatens him at the polls, and informs us that "his eminence," Cardinal Gibbons, is the "nation's grand old man"!

But after such an elaborate meal, a little dessert will be palatable. And here it is—served in the form of a short, snappy editorial trimmed with an exclamation point:

The President hopes that every man in public life will get what is "coming to him." You'll get yours, Woodrow!

Every week at least three or four of the Catholic papers we read call attention to the futile efforts of distinguished men and leading organizations to terminate the European conflict. When we begin reading these editorials, we always know how they will wind up. "The pope, alone, can stop the war"—we have read it so often we will never forget it.

But we must confess that our skepticism has almost reached the point of asserting itself and asking, "Since the pope, alone, can stop the war, why, in the name of the "Menace," doesn't he stop it?"

The "Catholic Columbian," issue February 4th, contains an editorial, entitled "Pray for the Pope," which reads, in part, as follows:

There is infinite pathos in the great Emperor of Earth asking his children's prayers for him.

At all times, the cares of the papacy are measureless. The Holy Father has to see to the maintenance of the integrity of the body of doctrine. He has to guide the myriads of rulers in spiritual affairs in every land. He has to see to the extension of the Kingdom of Christ. He has to reward and rebuke fearlessly.

He has his own soul and the souls of Christendom to rule and guide. Here are cares that would "sink a navy." Now he has the most awful war of all times to prudently cope with.

So we should join our prayers that will ascend as perfume to the skies for the ruler who has his empire from the eternal King himself.

Poor Ben! It's not fair that all the cares and souls in the world, and the war and his own soul strapped on the pack, should be bound to his shoulders. Is there not one among us who will volunteer to carry his own soul, or the pope's soul, or the war, or something? That burden on the back of the "Emperor of Earth" ought to be lightened a little.

But which navy would the pope's cares sink? They might sink one of the foreign navies, or all of them—when the true history of the war now raging is written, it will doubtless be discovered that it developed out of papal ambition, and that the navies went down under the weight of papal affairs.

The name, "Emperor of Earth," reminds us of "Constitution or Pope?" a book by Judge Gilbert O. Nations—just off the Standard Press.

We read the manuscript before it was accepted for publication, and concluded that it was the clearest argument against the political side of Romanism ever offered the public. But we wished better ground for the conclusion than our own opinion. Hence we submitted it to two eminent lawyers—one in Ohio, the other in Chicago. They each examined it thoroughly and pronounced it absolutely unanswerable.

It is in the form of a brief, and deals exclusively with Catholic franchise in the United States.

We have frequently taken the position that, owing to their allegiance to the pope, Catholics are not in a class with other men in this country with respect to public office. Judge Nations applies the same argument to the right of franchise.

His book submits and argues to a conclusion the following propositions:

1. That the pope is a temporal sovereign—so acknowledged by all nations, not excepting the United States.
2. That American citizens must disavow all allegiance to foreign potentates—the Constitution providing that "Congress shall

have power to establish a uniform rule of naturalization," and Congress having provided that foreigners shall name all rulers whom they have served, and disavow all allegiance to them when the oath of citizenship is taken.

3. That all Roman Catholics are subjects of the pope and owe and yield allegiance to him, and that they therefore have no legal right to American citizenship.

Numerous anti-Catholic books that are not worth the paper they are printed on are extensively advertised. But Judge Nations' book is different. It deals with facts, and nothing else—citing established laws with references to volume and page, sections and articles. The book can be read through in half an hour and its contents firmly fixed in the mind.

We have no financial interest in Judge Nations' book whatever. Nor have we been requested by any one to refer to it in this department. The management of The Standard Publishing Company will be surprised at the reference. But we are interested in the patriotic cause. And for this reason we would advise every one to send fifty cents and secure this clear-cut brief.

In an editorial respecting the laws prohibiting the sale of periodicals that advertise alcoholic beverages in Alabama, Colorado, Georgia, Oregon and Washington, the "Catholic Union and Times," issue February 3d, says:

The legislation referred to is like straining at a gnat. While liquor advertisements are tabooed, the vilest kind of literature is permitted to be sold and no one objects.

A queer editorial for the columns of a religious journal.

Even if "the vilest kind of literature" were sold in these States, it would be no argument against legislation prohibiting the sale of papers and magazines containing rum advertisements. A cleaning-up process has to begin somewhere, and the corner with the most cobwebs in it is usually the first to become acquainted with the broom.

But we doubt the truth of the assertion that the "vilest kind of literature" is permitted on the newsstands and in the bookstores of the States mentioned. While much literature that is not of the highest quality is openly sold in this country, the "vilest kind" has long since been prohibited. What might be termed "vile literature" is circulated secretly—so secretly that, while we

have occasionally heard of such a book or pamphlet, we have never seen one.

General reform is slow but sure. And, gradually, all evil agencies are being pushed toward the burning lake in which, we are told, the devil will eventually land.

BIBLE BURNING IN MEXICO

An Address given by Mr. Eglon Harris, at Church House, Westminster, on Wednesday evening, May 19, 1915.

In calling to mind instances of the destruction of the Word of God by Roman Catholics in Mexico, I may mention that not only copies of what some Romanists call a perverted version of the Scriptures have been burned, but their own Roman version, translated with the authority and permission of Pope Pius. Hundreds of such New Testaments forwarded with a permit from Rome, and prefaced by a letter of the Archbishop of Chile, were sent from this country into the State of Yucatan. The Bishop of Merida, finding that many of his former communicants did not appear at the time of mass, nor come to confession, made inquiry as to the cause, and found that it was on account of these New Testaments printed in London and sent to Mexico to a Roman Catholic priest. These were afterward collected, and we know that hundreds were burned. I was able myself to secure fourteen of them, and they are kept in Mexico to show to any who do not believe that those who profess to be the servants of Christ would burn the Word of God.

The first instance I should like to relate was in the town of Tehuacan. I was walking through the streets one day, reflecting rather sadly that, of all the books I had distributed, I did not know of one that had been read—they were torn up at once—tracts, Gospels, New Testaments. Just then a major met me and said: "Do you know anything about those books that have been burned? I want a large-print one." A few weeks later I sent him such a copy as he required, when he observed: "Now I shall want some one to explain it to me." I gladly offered to go every day to read and explain the Scriptures to him.

Some weeks later the major sent for me in haste. Holding out a burned Bible to me, he said: "What do you think of it?" "I am sorry," I said, "to see you have burned the Word of God,

after all we have spoken together about this book." "Oh, do not think I burned it!" He then explained that he had a servant, who, in confession, had told the priest that he was reading this book. The priest ordered her to take it away from him, and the next morning it was missing. The major questioned his wife, and then called the servants together to see if they knew anything about it. As no one acknowledged touching it, he said he would call in the soldiers to clear everything out of the house, for he would have the book found. This so frightened the girl that she said: "Please, sir, I took it to the priest." "Then you must go and get it back," said the major. After many difficulties of the priest's reported absence, first in one place and then in another, he was tracked to his house, which stood on one side of a public square. The major then brought out two battalions, containing 800 soldiers, and they lined up in the square, encircling the priest's house. Finding denials were useless, the priest eventually called his cook, and the Bible was produced. She had put it into the fire as directed, but naturally a closed book would not burn!

The major then wished to know why the priest had wished to burn that Bible. It seemed such an opportunity for spreading the Gospel, that I said to him: "Would it not be well to tell it to the whole of the 800 soldiers?" "Yes, for they know all about it." In the barrack yard the men were lined up, a little table was set, and the burned Bible placed on it with my own Bible. There, on that Saturday afternoon, I was able to tell them why the priest burned the Bible. With such texts as "There is no other Name," "Without money and without price," I explained the matter to them. After I had finished, the major asked if each soldier could have a Bible. This meant an expense of $800 —800 times 3s. 6d. On going an hour or so later to the post office I found one letter there containing £5 to purchase Scriptures for free distribution. If ever I had proof that God is over His own work, it was then and there. We had gone on for over twelve months, sorrowing over the lack of results, but now there were 800 men ready to seize some portion of the Word of God, and some one in England had it put into her heart to send us £5 for free distribution to cover the cost. Within a few weeks these men all had some portion of the Word of God, and the

major set some of the most intelligent of the men to give reading lessons, so that in six months every one of these 800 men could read!

Through this incident I obtained an introduction to other barracks in the country. The major, after his conversion (which, I think, had not taken place at the time when the Bible was burned, although that led him to further inquiry) actively helped in furthering the distribution of Gospels and tracts among the soldiers in Mexico, and during the twenty years that have passed since that time we have had the joy of handing some portion of the Word of God to 75,000 soldiers. Many of them have professed faith in the Lord Jesus Christ.

At that time we had been driven from house to house. In the fourth house we had occupied, my dear wife was taken ill. While she lay dying, a woman tried to carry off our little girl. I ran after her, and having crossed several streets I overtook her at the temple door of the Roman Catholic Church.

Fourteen years later, at a service in Orizaba, several persons were baptized. One of them, a woman, told me that she had kidnapped my little girl. The priest had formed a league against me, and it was agreed to steal away my child and have her baptized, so that I would cease to have any claim upon her. "Now," said the woman, "instead of the priest baptizing Elgie, you have baptized me."

This is only one of the numerous instances where we have seen that Satan has been outwitted. The very fact that this woman was tempted to steal away our child and get her baptized led to her own conversion and baptism fourteen years later.

(To be continued.)

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.